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they try, and so paying their way, prefer to remain idle 800
and draw their "dole."

Amid all her work the mother's love for her off- 855
spring is very great among this people, so that, ac- 462
cording to their lights and material ability they look after them well. I have now before me a story of a goat-sucker which owes its origin to the carelessness of a woman in nursing her child, and will be in point to quote in this place. No doubt many funny things have been said about this bird. Pliny and Aristotle call it by the names Caprimulgus and Aigothelas, which mean "goat-sucker." These names were given it because they believed in the popular notion that this bird lived by sucking the teats of goats. But the Ainu knew nothing about goats and gave quite a different version of the origin of the name by which the bird now to be discussed is known to them.

The legend tells us that the goat-sucker was once 539
a human child, and that, out of sheer mischief, a demon changed it into a fiend. No doubt the mother herself was to be blamed for neglecting her baby; and the transformation of it into a bird and demon is meant to be taken as a warning to women to take proper care of their offspring. The being who stole the child and did all the mischief was the evil genius of swamps. Now, although the child once managed to escape from her clutches, yet, because its cry for food was left unheeded by the mother, the fiend came again and caught it, turned it into a bird, and possessed its nature. Here, then, is a warning to all mothers to attend to their babies when they cry, and to keep them near at hand. It need hardly be remarked that this bird is not regarded with any favour by the women and that the sound of its note is looked upon as of evil omen.

"Once upon a time, in far away bygone days, a certain woman took her dear little baby on her back and went to work in her garden. Upon arriving there

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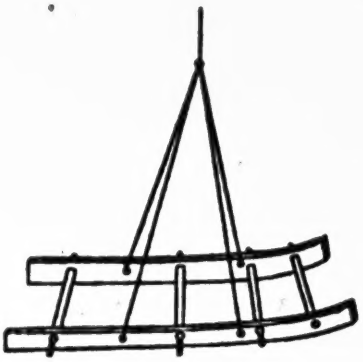
852 the sacred east end window must be broken down and an entrance made there.

846 Continuing, the Chief said, "On the morning of the seventh day the man may *shothi chupu*, i.e. "fold up the bed." On this day he returns to his own home. Yet even here he must abide for another six days. During the first period of six days he must not drink [784] *sake* or worship the gods. This is out of special reverence to the supreme powers. And during the last six days he must not *ikutara*, i.e. "have friends in for a drunken carouse"; nor must he go fishing or hunting. But he may eat, drink, worship, make fetishes and be very merry quietly by himself just as he pleases."

[352 856]



AN AINU CRADLE

846 843 "But," said I, "why should the Ainu men be so particular about resting when a child is born. I should have thought that it was the wife who needed the rest." I then gathered from him that his people suppose the body and animal life of their children to be in great measure, if not exclusively, from their mothers, while the life of the spirit and intellect comes from their fathers. The life of the body is imparted by the mother gradually from the time of conception until

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SAMARIA AND HER GRANDCHILD

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

seldom see them wilfully ill-treating them; but according to civilised notions Ainu women make shockingly bad mothers. They love, but they do not look after, nor practically take care of, their little ones after these are about a year and a half old; and as to washing them, combing their hair, educating them, or trying to cure them of the thousand and one wretched skin diseases, which come chiefly by their own neglect, an Ainu mother puts her hand to these things no more than the men put theirs to the building of a temple or the creation of a literature. This neglect is not with them, as it would be with us, an intolerable crime, but is the natural result of their animal instinct as contradistinguished from rational development. For if a baby is not old enough at one and a half years of age to take care of himself, he is of no good as an Ainu. It is needless to add that, in these circumstances, most of them are of no good, and that the percentage of infantile deaths is appalling to a civilised mind.

1, 7. INAO-NETUBA. 2, 3, 4, 5. CHISEI-KARA-INAO.
6, A PESTLE OR POUNDER.